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"Religion, Morality, and Knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." *—Ordinance for the Government of the Northwest Territory, enacted by the Continental Congress in 1787 and reenacted by the Congress of the United States in 1791.*

This has been called the Magna Charta of American Education.

THE CHRISTIAN STATESMAN

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To present the Christian Philosophy of Civil Government as opposed to the secular theory that governments are not subject to God, but derive their authority solely from the consent of the governed. To present and defend the need for recognizing God's law and the authority of Jesus Christ in our national life and to oppose all efforts to remove the Bible from the public schools, abolish our Civil Sabbath laws, eliminate prayers from our legislative halls, prohibit chaplains in the armed forces, and the efforts to remove all other Christian features connected with our Government. To promote the cause of sobriety and righteousness in all areas of American life and to seek the uplifting of the moral tone of our society. To oppose Communism by presenting in a positive way the only force which is great enough to withstand Communism—which is the Gospel of Jesus Christ in its application to national and international life.

Editor, Rev. J. Renwick Patterson, D.D.
Assistant Editor, Rev. Joseph M. Caskey
Contributing Editor, Rev. David M. Carson

Opinions expressed in our columns are those of the individual writer, and do not necessarily express the views of the National Reform Association.

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The Editor's Page

SO THIS IS MODERATION!

Sylvia Porter, writer of the "Your Money's Worth" column on the editorial page of the *Pittsburgh Post* recently dealt in her column with the moderate drinking habit which she said is typical in America. Glowing over the new sales record for distilled spirits set in 1960 of over 234 million gallons, yet admitting at the outset that "everyday, newspapers across the land are crowded with sordid stories about drunkenness and the impact of alcoholism on the individual, on industry and on society", she went on to quote Edgar M. Bronfman, president of Joseph E. Seagram & Sons, Inc., in the effort to prove that the new peak in liquor sales does not mean the individual is drinking more, but rather that the increase in sales is due to the population increases, rather than greater per capita drinking. The columnist went on from here to leave the impression that American drinkers are moderate drinkers, and that the trend is toward moderation.

Quoting the president of Seagram & Sons, Inc. as her authority in the effort to prove that "our nation is much more moderate than ever before" she went on to say that "the per capita in 1960 was 1.33 gallons compared with 1.65 gallons in the previous peak sales year of 1946". Back in 1860...the per capita rate was 2.86 and during prohibition, according to her authority, the president of Seagrams, the figure has been estimated at over 2.0 gallons. No documentary evidence was given for the 1860 figure and the estimated figure given for the prohibition years is ficticious, to say the least. In those days the Keeley Institute and like centers almost ceased operations for lack of patients. Drunks were seldom seen—and the hooch that was made and consumed had to be made under cover and transported in secret. To think that under such conditions it was possible to produce enough of the stuff as to enable consumers to drink at the rate of 2.00 gallons per capita is ridiculous. In those days we were not producing alcoholics at the rate of 250,000 per year as we are today. Why? Simply because drinking was tremendously curtailed.

Nor did we read in the papers in those days of hundreds of teenagers celebrating the end of summer vacation by bursting into noisy rioting in four states as happened in the early morning hours of last Labor Day, when police had to use fire hoses and K-9 corps to bring the drinking mobs under control. There were some 2,000 of them at Ocean City, Md., another 1,500 at Lake George, N. Y., 150 near Indianapolis, Ind., shouting "we want booze" after hours, and another 500 at Hampton Beach, N. H.

The Ocean City crowd had well advertized their rumble in advance with signs on their cars reading, "Fill your flask and come to the Second Annual Ocean City Riot Sept. 1-3 at 9th St." The crowd started gathering about 9 p.m. preceding Labor Day and grew larger and rowdier as the hours went by. Early Monday morning the police decided to break it up, but the drinking kids only cheered as they were ordered to disburse. Fire trucks only brought more cheers. But when the "K-9" corps dogs on leashes were brought up, the boys and girls ran in every direction, leaving their shoes, floppy beach hats and other paraphenalia strewn along the beach.

* * *

BISHOP MIDDLETON TO SPEAK AT ANNUAL MEETING

Bishop W. Vernon Middleton, Resident Bishop of the Western Pa. area of the Methodist Church, will be the speaker at the 98th Annual Dinner and Meeting of the National Reform Association, which will be held on Thursday evening, November 2, 1961, in the Second-Fifth

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DR. DONALD A. SPENCER

The Board of Directors of the National Reform Association has suffered another loss by death in the passing of Dr. Donald A. Spencer, pastor of the Hebron United Presbyterian Church, Penn Hills, which occurred on September 26 at the West Penn Hospital in Pittsburgh.

Dr. Spencer was educated at Muskingum College, New Concord, Ohio, and the Pittsburgh-Xenia Theological Seminary. He served as assistant pastor of the Mt. Lebanon United Presbyterian Church and as pastor of Chartiers United Presbyterian Church, Canonsburg, Pa.; Point Breeze United Presbyterian Church, Pittsburgh, Pa.; and the 2nd Presbyterian Church, Chattanooga, Tenn.

During his pastorship at the Hebron Church he served as moderator of the Pittsburgh Presbytery, as president of the Pittsburgh Ministerial Union and as chairman of the department of evangelism of the County Council of Churches.

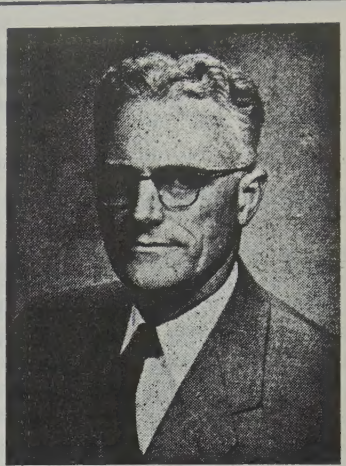
He was a member of the Board of trustees of Johnson C. Smith University, Charlotte, N. C., and the Board of directors of Maryville College, Maryville, Tenn.

He has served on the Board of Directors of the National Reform Association since 1958. He gave an inspiring, enlightening, thought-provoking and entertaining address at the annual meeting on November 15, 1956 on "The Rising Tide of Color." This message was published in the January, 1957, issue of the *Christian Statesman*.

Dr. Spencer, whose death occurred at the early age of 57, is survived by his widow, Mrs. Mary McKee Spencer; three daughters, Mrs. Robert Reynolds, of W. Va., Mrs. James Rogers, of Bradford., and Nancy Spencer; two brothers, Dr. Warren P., of Ohio, and Dr. James, of N. J., and one grandchild.

His body was laid to rest in Belle Vernon.

Dr. Spencer's is the second death to occur in our Board of Directors since our last meeting in May, the other being Dr. Frank H. Lathom, Vice President



REV. DONALD A. SPENCER, D.D.

of the Association. Both men were present and participated actively in the business of the May meeting of the Board, both were called home suddenly and at about the same age. Their passing in the very prime of life reminds us again of the uncertainty of life. They lived knowing that we have here no continuing city, but they sought one to come, in which dwelleth righteousness and into which they have now entered. Having served well, their works do follow them.

* * *

What we need today is an inculcation of the immortal lessons of the Ten Commandments and the Sermon on the Mount in the hearts and minds of all Americans. This is the surest antidote to stem the rising tide of lawlessness.

—J. Edgar Hoover

* * *

GAMBLING AND ITS EFFECT ON CHARACTER

(Continued from page five)

try. Two: all of life is a gamble, so when you try to set apart certain classifications of that in which we are all engaged and say these are wrong, you are making false distinctions. Let us assume that our questioner is in earnest, at least to the extent of wanting

GAMBLING AND ITS EFFECT ON CHARACTER

Rev. Paul M. Edris, D.D.

(Pastor, First Presbyterian Church, Daytona Beach, Fla.)

"WELL NOW, just what *is* so wrong about gambling?"

The question is put in quotes because it is not an unusual one. I am not the only clergyman who has been confronted with it. It appears to be asked, in some instances, by perfectly honest individuals who really want to know and have been presented the other side of the question by certain persons who would defend this or that procedure in which some form of gambling (usually "mild") is involved. In other instances, it is a purely academic question, asked for the purpose of initiating a discussion from which the questioner expects a good argument either for the sake of mental gymnastics or in the hope of learning something.

Many persons who are close to the problems that seem to be so constantly with us, problems which lead to complications in individual character and to upsets in community stability and welfare, are somewhat taken aback by this question. We jolly well *know* what is wrong about gambling. Sometimes we forget that others of equal integrity and educational background have not followed us into the situations into which we are often called and, therefore, are not as aware as we of the basic problems involved.

All right, let's have a look.

Now it is rather obvious from the title of this article that we recognize that gambling *has* an effect on character, an adverse one. It is this fact which disturbs us.

We should all like to believe that the conscientious, thoughtful, dedicated Christian would experience no direct effect from gambling on his own character at all, because he would recognize the evil for what it is and keep away from it. However, it is precisely because it tends to show its effects most readily in the lives of non-Christians or of relatively weak or careless Christians that gambling constitutes a threat to that for which the Church stands. Many a person has been led into thoughtlessness, then defiance of the highest moral and spiritual standards, then rebellion against their restraints and, ultimately, into wreckage of his own life and, most tragically, of the lives of those he loves the most, by the insidious temptations of gambling. Basically, what is wrong with gambling is, its effect on character. This sets up the whole pattern of adverse effects.

Now, in taking our look let's go back for a moment to the original question, "Just what *is* wrong with gambling?" The question is almost never left to stand just in this simple form. Always there is a qualification. It usually sounds like this: "Of course I know what is wrong with 'professional' gambling, and, for that matter, with the guys who run it. But what is wrong with my making a bet with my friend on the outcome of our friendly game of golf, just between him and me? What is wrong with good friends betting a small amount per point on a bridge game? What is wrong with going to a dog track or a horse track now and then and putting a couple of bucks on the outcome of a race, just to add a little spice to the excitement of the race? Just because we all deplore the effects of organized 'professional' gambling, does that necessarily mean that *all* gambling is wrong per se?"

Our friend who asks the question will be quick to point out two arguments. One: people are going to gamble anyway and there is no use getting bluenosed about it, because you will never stop it, no matter how hard you

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A DEFECTIVE BUILDING

Rev. Delber H. Elliott, D.D.

(Chapter ten of the book, DOOM OF THE DICTATORS)

Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. Matthew 7:26,27

As this was being written the daily edition of the *Pittsburgh Press* arrived. The leading cartoon on the editorial page was, "There's Something Wrong with the Foundation." It pictured "the Home" which was falling apart. Underneath were the pillars called: "Lack of Religious Training," "Parental Indifference," and "Failure in Responsibilities." The disintegrating building was due to defective foundation work.

Headstone of the Corner

God is not only the "sure foundation" but He must have a part in the building itself. "Except the Lord build the house, they labor in vain that build it." If we build our political structure out of the mere sophistries of men, it will not stand. One statement of Scripture is so important that it appears in six different places in the Bible. With slightly different wording it is "The stone which the builders rejected, the same is become the head stone of the corner." All reputable commentators, including Christ, agree that this applies to Jesus Christ Himself.

He is *a prepared stone.* From all eternity He was designed to fill this position. Tradition says that in connection with the building of the second temple the stones were prepared at the quarry to fit particular places in the building. One stone was taken up again and again by the builders but no place could be found for it. After rejecting it they discovered that it had been prepared for coupling together a corner of the building.

Christ was called in Scripture by such names as: "a living stone," "a chief corner stone," "a sure foundation," and "the rock of my salvation." The Apostle Paul put it this way: "For by him were all things created that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: and he is before all things, and by him all things consist" (Col. 1:16,17).

A chain bridge was once erected across the river Seine in France. When it was pronounced completed the traffic atarted across. Suddenly the whole structure collapsed and all was plunged into the river. Investigation revealed that the builders had forgotten to insert the center-bolt which was to hold everything together. We fear that our political builders are forgetting the center-bolt.

Christ is *a rejected stone.* He became to the Jews "a stone of stumbling and a rock of offense." "He came unto his own and his own received him not". They said: "We will not have this man to rule over us." "Away with him, crucify him!" Christ is still the stone rejected in so many phases of national life.

Christ is also presented as *the stone exalted.* He will eventually be acknowledged as the headstone of the corner. A traveler tells of seeing men preparing to build a mill along a river stream. They were prying up a large flat stone and pushing it over the bank to get it out of their way. Some days later the traveler passed that way again. There were the same men working on the same rock to put it in its place again. They had concluded that here was the natural foundation on which to build their mill.

We are assured that the time will come when the stone rejected by the

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And so the neglect of families goes on, trusted employees abscond, scandals develop over the obvious doping of dogs, retail sales suffer, but the people say, "We must have it. It brings more people to our tourist community!"

Our church has, throughout its history, condemned gambling. I am quite certain that it is in no danger of being led to desert its historic position, based on very sound reasons.

Investing Versus Gambling

Now, does someone still say, "Oh, well, all of life is a gamble anyway"? All of life is the taking of a chance is one way of looking at it—Yes. But all of life is *not* a gamble in the sense that it degrades and destroys our highest moral sensibilities. A farmer plants. He is betting his effort and his expense against the possibility of crop failure. But he is *not* trying to get something for nothing. He is *not* trying to take from another without giving in return. He is trying to do his share of the world's work, make his honest contribution to the world's welfare, and reap a legitimate regard for his effort.

A man buys stock in a company. This is considered gambling by some. But he is not taking from another with nothing given in return. He is putting his money into the legitimate channels of productive usefulness for the good of the whole of the economy, expecting to get a fair return on its usefulness. There is a definite distinction.

A man marries. He bets his future happiness on the qualities he sees in the object of his affections. Does he do this without expecting to put into the marriage any effort, sacrifice, or adjustment of his own? Then he is, indeed, a gambler and deserves the tragedy which awaits him. But if he really expects, in the spirit of love, to put into his marriage these good things, then he will grow in richness of character himself and will lay the foundation of great happiness for his beloved. He may be taking a chance, but he is no gambler.

A man may join G. A. Studdert-Kennedy in saying, "I bet my life on Christ." But he is not trying to get something for nothing, nor to take without giving. He is trying to serve, not to be served. He is trying to work, not to sponge. He is a man, *not* a gambler!

Conclusion

We have not dealt with organized, "professional" gambling at all. Suffice it to say that one does not have to use much imagination to understand how how easy it is for the man who has truly become an addict to fall prey to that sort of activity and all that goes with it. The clamor to legalize and tax gambling in this community became less vocal a few years ago when our "permitted," not legalized, gambling here issued in the death of one of our citizens, a trusted operator, the cold-blooded murder of a young policeman of high moral character and general popularity, the spectacle of citizens carrying guns for each other, and the electrocution of a hoodlum. No, we cannot brush off these things and say they are nobody's business, that every man should be left to decide for himself!

But is there any conflicting testimony to be presented for the defense? Can any evidence be set forth to show that gambling has made weak men strong, that families have been united and made happy by it, that careless and thoughtless persons have been brought by gambling to strength of character, moral responsibility, and, thus, to happiness? You may try to find illustrations of such statements! I have never heard of a single one!

(Printed by permission from the author and Adult Uniform Lessons of the Board of Christian Education of the Presbyterian Church.)

* * *

A DEFECTIVE BUILDING

(Continued from page four)

political builders will be acknowledged as the headstone of the corner.

We are warned also that Christ may become a *stone let loose in judgment.*

shalt not bear false witness." If, at this stage, the victim of the gambling fever has anything left that could really be called a conscience, he hates his conscience because it keeps telling him that he ought not to do the things that he fully intends to keep doing, and because it keeps telling him that there is a higher and better way of life. It tells him that the restraints against what he is doing are actually right, and so he hates those restraints. Hating the restraints, he really (though he probably won't admit it) comes to hate the Restrainer, and we have the tragic picture of a man in rebellion against God.

Bad Security Risk

Now we come to the third reason gambling is wrong. It preys on the innocent and on those who can least afford it. The gambler has come to the place that he is willing to take from another for himself without giving anything in return. What other person? Well, does it matter much? He is now in the habit of considering other people as objects of his own cupidity. From whom can he take? Well, from the other fellow who is willing to gamble. But who else? Well, there are his dependents. There is his boss or his firm. That money is passing through his hands regularly. Maybe if just a little stuck in passing, he could make a real killing and then put it back. It doesn't matter much whom he takes from, once he has established the pattern of taking, through gambling.

This is bad. However, of course it is exaggerated for the sake of making a point. Do you think so? Then why does *every* blank you are asked to fill out for a friend or former employee to present to a prospective employer always ask some question or other designed to ascertain whether the applicant has the gambling habit? Why does *every* security check run by the F.B.I. on a person being considered for a position of sensitivity in the service of the government seek the same information? Why is even the most "mild" form of gambling, if done with any degree of regularity, considered sufficient ground for the immediate removal of a person from any form of responsible position in the government service? Obviously, because hard-headed businessmen and men experienced in the spotting of security risks don't kid themselves as the rank and file of citizenry does. They *know* that a man who habitually gambles is a man with a weak moral character.

Gone to the Dogs

But still, aren't these exceptions simply demonstrating the tragedy of human frailty in certain obvious but, at most, relatively uncommon cases? It would not appear so.

In the town in which I serve as pastor, there is a dog-racing track. Since the first year of its operation it has not failed, during any racing season, to take through its parimutuel windows at least $100,000 (that's right, a *hundred thousand dollars) every night* of its racing season. Assuming that the track is filled to capacity every night (which I am sure it isn't, because they race, rain or shine) that figures out to something like $35.00 per night for every person inside the establishment. It is well-known that the bulk of those attending are pretty much the same people. It would begin, then, to appear as though there must be a lot of people there, pouring their money through the parimutuel windows night after night, who really can't afford it.

A quick look at the facts indicates that such is indeed the case. The insurance men tell me that cancellations of life insurance increase tremendously during the racing season, and that loans on insurance policies at that time frequently bring very pointed questions from home offices. The men who do a credit business in retail sales tell me that the problem of unpaid bills, even for the necessities of life, becomes a distressing one during racing season. Repossessions of used cars always soar. Of course any of us who deal with the problems of welfare—children without enough to eat or wear to school, families abandoned by one or both parents, wives having to support children because the husband's pay check literally "goes to the dogs"—can tell you very quickly about the evils of gambling!

to learn, and let's give him an honest answer to what we assume to be an honest question.

Something for Nothing

First, then, gambling is wrong because it is an attempt to get something for nothing. Sometimes when I say this, my questioner immediately replies, "What do you mean, 'for nothing'? You have to lay something very tangible on the line to be involved in gambling at all." Yes, but your attempt is to get back all that you have laid on the line and a considerable amount in addition. You lay yours on the line only very temorarily, but you expect to keep what comes back permanently. You are trying to get something for nothing. What's so bad about that? Just this: there is an element in human nature which is congenially lazy. It is a real temptation to many of us to try to secure for ourselves the fruit of the labor of others without any labor on our own part.

Here is one insidious thing about gambling. Sometimes the person who gambles *does* get something for nothing. That is, he "wins." Well, now, this is nice! Frequently, he finds that he has experienced a mighty thrill in watching his horse come home a winner, or in sinking the long putt that decided the game. This is an experience worth seeking again. The next time, he loses. Oh, well, that's how the ball bounces! Let's try again. The risk involved is worth the thrill and the pleasure of being the winner at some future time. Either way, the "sucker" is being hooked, with his own hearty co-operation! Insidiously, the web is being woven to make him an addict. A hazard, a thrill, and the expectation of a most pleasurable ending to the little drama! What could appeal more?

But where is the effect (we assumed, you remember, that we mean adverse effect) on character? Is it basically wrong to get something for nothing? It is certainly basically wrong when it leads to the overweening desire to perpetuate the experience. Just here, many a man has fallen. He has won enough times that he comes to feel that he can beat the gambling game, whatever it may be, and that, by so doing, he can, so to speak, retire and just live off his winnings. It is the hope of living in society with all its benefits, comforts, and protection without making any contribution to society.

To the Christian, this is repugnant. He remembers that our Lord "came not to be ministered unto but to minister," and that he said to his followers, "If any man would be great among you, let him be servant of all." Christ put a premium not on how little we could do and get by, but on service to our world; all-out service.

Taking from Others

In the second place, gambling is wrong because this first step leads directly to the second, which is willingness to take from another without giving any value in return. Gambling calls for a person to be willing, yea eager, to take from another that which is his rightful possession, and to keep it for himself without giving any value in return. But in these terms, it is difficult to distinguish between this and stealing, except that the one is done openly and the other secretively.

The man who wants to argue in favor of gambling will always say, "Well, if he is sucker enough to lay his money on such a line, somebody is going to take it, because he will always be a sucker, so I might as well get it as someone else."

Just here is the trouble. It is just a step from the desire to get something for nothing to the desire to take from another that which is his, and just one more step to the willingness to manipulate the outcome of a gambling event or device so that the chances of winning are enhanced. It is a well-known fact that the life pattern of the individual who becomes truly enamored of gambling tends toward that degree of moral breakdown in which he becomes quite capable of lying, cheating, and misrepresenting in order to increase his chances of winning. He is in direct violation of the commandments, "Thou shalt not steal," "Thou shalt not covet," and "Thou

"Whosoever shall fall upon this stone shall be broken, but upon whomsoever it shall fall it will grind him to powder."

Call the roll of the cities and nations which persistently rejected God in the past. Where are Sodom and Gomorrah, ancient Jerusalem and Berlin? Symbolically, at least, ground to powder. The warning still holds: "If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it" (Isa. 1:19,20).

We are reminded of the boy who was the first one up on a certain Sabbath morning. The clock at eight began to strike. It forgot to stop—nine, ten, eleven, twelve. The boy ran upstairs, shouting: "Everybody get up—it is later than it has ever been!" This would seem to be true in our present age.

Nepotism In Government

As this is being written the public press is headlining charges of nepotism in government. Many members of Congress have been found guilty of using their allowances for office help by putting members of their families on the government payroll. More than sixty members of the House are known to have relatives on their staff, including at least six wives. One from Iowa pays his nineteen-year-old son from the government funds $11,872 a year. Another, from Indiana, reportedly was charging $100 a month for office room on his front porch.

The most serious repercussion, however, is not in the amount of money involved, great as that is. The money so used is but a symptom of something that lies deeper. It represents a double standard of morality and a seared state of conscience on the part of prominent people who are willing to enrich themselves at the expense of others. Serious also is a shaken confidence in our law courts and public officials. Thomas Jefferson in 1807 said: "The field of public office will not be perverted by me into a family property."

A similar situation was uncovered back in 1933 by Raymond Clapper of the *Washington United Press.* He wrote:

> How can the senator or congressman stiffen his back to ruthlessly chop out waste from the executive departments when on his shoulders perch these relatives whom he supports at public expense though in many cases they do no work and do not even stay in Washington?
>
> This is the insidious danger in these practices. They gnaw at the very root of good government... they sap the courage of the legislative branch which controls all Federal purse strings.

Termite Invasion

Near where we once lived a house collapsed in the silence of the night. It had been infested with termites which had been eating away in the dark until the house could no longer stand. Termites are known to destroy one hundred million dollars' worth of property every year. Several things distinguish this devastating menace. Termites nest underground near wooden buildings. They cannot stand the light. They channel their way by constructing small tunnels to the inside of a house which is their food supply. At the mating season they develop wings and migrate in swarms and start new cells in new locations.

So operate the termites of pride, greed, selfishness and dishonesty in our political building. Unchecked, it, too, in time will fall.

He makes the nation's counsel vain;
The plans the peoples would maintain
Jehovah makes to fail.
Jehovah's counsel shall endure;
His purposes of heart most sure
Through ages all prevail.

O truly is the nation blessed,
Whose God before the world confessed
Jehovah is alone.
And blessed the people is whom He
Hath made His heritage to be,
And chosen for His own.

Psalm 33:10-12

BISHOP MIDDLETON TO SPEAK AT ANNUAL MEETING

(Continued from page three)

United Presbyterian Church, 1601 Brighton Road, N.S., Pittsburgh, at 6:30 P.M.

Bishop Middleton, a trustee of Dickinson College, Carlisle, Pa., Allegheny College, Meadville, Pa., and Lycoming College, Williamsport, Pa., was born Christmas Day, 1902, in Baltimore, Md., educated at Baltimore Polytechnic Institute; Dickinson College, A.B., D.D., and L.L.D.; New York University, M.A.; Drew Theological Seminary, Madison, N.J., B.D.; Mansfield College, Oxford, England; and Drew University, Ph.D. He was ordained on trial of the Philadelphia Conference in 1928, admitted to full membership in 1930, and served as pastor of a number of Pennsylvania churches.

Bishop Middleton was elected to the office of a bishop by the Northeastern Jurisdictional Conference of the Methodist Church, at Washington, D.C., June 16, 1960.

Bishop Middleton was the speaker at the Pennsylvania Federated Legislative Committee Field Day Luncheon in Harrisburg last April at which over 700 persons were present. Those of our Board who were present on that occasion were highly impressed with his address.

It is hoped that the annual meeting will be well attended. We urge as many of the readers of the *Christian Statesman* as are within a reasonable distance of Pittsburgh who possibly can to attend.

Please make reservations by card or letter to the office of the National Reform Association, 109 Monitor Avenue, Pittsburgh 2, Pa., or telephone (POplar 6-5259) not later than Tuesday noon, October 31. Dinner will be served at 6:30 P.M. at $1.75 per plate.

Please remember the time (Nov. 2, 6:30 P.M.) and place, and make your reservation at the earliest possible date.

FROM THE STUDY WINDOW

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boast of your fertile valleys, O faithless daughter? who trusted in her treasures, saying, 'Who will come against me?' Behold, I will bring terror upon you."

No prophet makes this point more clearly than Amos. For one country after another on the international horizon of his day, he recounts their sins—national sins—and assures them of the punishment of God—national punishment: "Because the Philistines carried a whole people into captivity, the remnant of the Philistines shall perish. Because Tyre did not remember the treaties of brotherhood, I will send a fire upon the strongholds of Tyre. Because Moab burned to lime the bones of the king of Edom, Moab shall die in the midst of tumult."

Why all this ancient history? Because it reminds us that God holds nations as nations, responsible to Him for keeping His law. This is something we have tended to forget in the United States. We are well aware, as Christians, that God will hold each of us individually responsible for what we do, and say, and think. We know that *we* are responsible for believing in Jesus Christ for personal salvation.

But we have forgotten that God holds nations likewise responsible, and offers them, also, new life through faith in Him, a faith which results in obedience to His law. "Seek ye the Lord, and live. And so the Lord, the God of hosts, will be with you." "Who is a God like unto thee, pardoning iniquity and passing over transgression? He does not retain his anger forever, because He delights in steadfast love."

In the supreme law of our land, the Constitution of the United States, there is no recognition of God, of His law, or of His goodness to us.

If we as Christians in the United States profess our faith in Jesus Christ, should our own Uncle Sam not do as well?

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FROM THE STUDY WINDOW

Rev. David M. Carson

Head of the Department of Political Science, Geneva College

I was wondering the other day how we ever got started speaking of the United States as Uncle Sam, and so I did a little research. *Sometime* back during the Revolutionary War—(or perhaps the War of 1812)—*somewhere* up the Hudson River, there was a store selling goods to the government. The inspector, so the fable goes, was named Ebenezer Wilson; and he had an uncle, who travelled with him, named Samuel Wilson. When Ebenezer checked the goods, he marked on them his own initials and those of the government, EWUS. He was in a frivolous mood one day when someone asked him about the initials, and replied, "Ebenezer Wilson and his Uncle Sam." The joke doesn't strike me as especially clever, but it caught on with the soldiers of the Revolutionary War—or the War of 1812—and eventually somebody drew a picture of Uncle Sam—and now he is a part of our national legend.

Johnny Bull, as a term for England, came from a Scottish poet, Dr. John Arbuthnot, two hundred years ago. He wrote a political satire on the events of the time, personifying England as John Bull, a bluff, bullheaded, kindhearted old farmer. The English seemed to appreciate this characterization—or caricature—and the nickname stuck. And so with other nations: Jacques Bonhomme for the French, Cousin Michael for the Germans, Mynheer Closh for the Dutch, Ivan Ivanovitch for the Russians.

This personifying of a nation reflects a characteristic of our thinking. We tend to speak of nations as if they were individuals, with individual attitudes and traits of character and personality. Russia, we say, has used the veto more than 80 times in the Security Council of the United Nations. Japan, we remind ourselves every December 7, launched a surprise attack on Pearl Harbor to precipitate our involvement in the Second World War. France, we say, has been shortsighted in her policies toward Algeria. Obviously, it was an individual Russia representative on the Security Council who did the vetoing. It was a select group of Japanese pilots who bombed Pearl Harbor. It was the Minister of the Interior in France who was directly responsible for Algerian policy.

Yet our popular speech is not so far wrong. For the Russian vetoes, though voiced by one man, reflected the whole of Russian policy, acquiesced in, at least, by the Russian people. The Japanese entry into the Second World War, though precipitated by a group of pilots selected to attack Pearl Harbor, was a premeditated part of long-range Japanese policy. French policy toward Algeria, though carried out by individuals, is a result of French national thinking.

So we shall continue, with unconscious insight, to speak of Uncle Sam and John Bull. We shall continue to praise some nations for their virtues and blame others for their vices. Naturally, we would agree, if someone stopped us to ask, that all these policies and actions and attitudes are the policies and actions and attitudes of individuals within the nation. Yet, they are more than that, for nations do, as nations, have personalities and minds and responsibility for their actions.

One of the clear lessons of the Bible is that God holds nations responsible, as well as individuals, for their actions. The prophets tell of the sins of nations and of God's punishment. "We have heard (writes Isaiah) of the pride of Moab, of his arrogance, his pride, and his insolence. Therefore let Moab wail. Joy and gladness are taken away from the fruitful field and in the vineyard no songs are sung."

Regarding the neighboring country of Ammon, Jeremiah says, "Why do you

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